

# Franciscan *Herald and* Forum

**I** am a  
Herald  
of the  
Great King

St. Francis of Assisi

OCTOBER 1957

# Franciscan Herald and Forum

Official Organ of the Third Order of St. Francis in North America.

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COVER TEXT: The bold, heraldic colors of chivalry's trappings are reflected in the bold and venturesome thoughts of St. Francis. He had just made his declaration of utter dependence upon the good Providence of his Heavenly Father before the Bishop of Assisi. Now he was going forth, a man with a mission and a keen sense of apostolate. And what he wanted to herald abroad by word and song and letter was that Christ is KING! To our accustomed ears, perhaps it strikes home better to say that Christ is the Supreme Commander. The urgency of this message to minds surfeited with pride in their own accomplishments is needed as much today as it was in Francis' day. To the robbers in the snowy hills of Mt. Subasio who challenged Francis to say who he was, he answered: I am the Herald of the Great King! To all the world the Church says: Behold your King.

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CENTRAL OFFICE

# NEWS-LETTER



As the dates for the National Third Order convention approach, the planning committee meets to work out the numerous details. *Seated*: Fr. Adolph Bernholz, O.F.M. Conventual, Fonda, New York, chairman of the Executive Board. *Standing*: left to right, Fr. Victorian Reischman, O.F.M. New York City; Leo Leddy, Detroit, Michigan; Fr. Jerome Scorzosa O.F.M. New York City; William Corcoran, Cincinnati, Ohio.



## Proxy Vote

In case a fraternity is not represented at the Third Order Quinquennial Congress with a voting delegate, or in case it does not have all the voting delegates present to which it has a right, it may appoint proxy voters. This privilege of voting by proxy must be given in writing to any registered delegate, and it must be signed by the local director or the Commissary of the respective province.

## Congress Banquet

You will want to attend the Congress Banquet, if you are going to the Third Order Quinquennial Congress. It will give you an opportunity to see and hear some of the leaders in tertiary life. Banquet tickets are six dollars. You can request your ticket through the federal treasurer, Mr. Wm. E. Corcoran, 825 Academy Ave., Cincinnati 5, Ohio.

## Congress Registrations

Please do not wait until the last minute to register for the congress in Boston. The deadline set for registration is October first. Send your registration fee of five dollars to Mr. Wm. E. Corcoran, 825 Academy Ave., Cincinnati 5, Ohio. Remember that the Congress opens Thursday evening, October 24th and closes Sunday afternoon at 4:30 P.M.

## Irish Hills Property

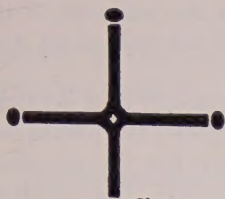
In the vicinity of Detroit, Michigan, some property has been donated to the Federal Organization of the Third Order. It is in the section known as the Irish Hills. In order to keep possession of the property, the Third Order must build something on it within the next five years. If your province or your fraternity would be interested in utilizing this property for any good purpose, please contact Fr. Philip Marquard O.F.M., 8140 Soring Mill Rd., Indianapolis 20, Indiana. It is hoped that the property might be used for a tertiary retirement home. It was very graciously donated by Miss Elizabeth Cook.

21 REASONS why every Fraternity should subscribe to *Co-op Parish Activities Service*, 15928 Grand River Avenue, Detroit 27, Michigan. These filmstrips of famous Franciscans and Tertiaries could do a lot towards stimulating interest in meetings and would help the director and officers impress the members with the importance of their vocation as tertiaries.

| TITLE                                | NUMBER | FRAMES |
|--------------------------------------|--------|--------|
| Pope Pius XII, Pope of Peace .....   | 990    | 61     |
| Life story of Pope Pius X .....      | 3156   | 55     |
| Theresa Neuman .....                 | 634    | 50     |
| Matt Talbot .....                    | 3006   | 26     |
| Sir Thomas More .....                | 3005   | 44     |
| Junipero Serra .....                 | 3004   | 61     |
| Heart of Fire, St. Philip Neri ..... | 3035   | 32     |
| St. Camillus de Lellis .....         | 3036   | 33     |

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# **FRANCISCAN Herald and FORUM**

APPLYING CHRISTIANITY IN THE SPIRIT OF ST. FRANCIS

OCTOBER, 1957 VOL. XXXVI NUMBER 10



## Looking Back Twenty Years...

**"G**REED FOR MONEY, whose ravages are spread in proportion to the dimensions of modern enterprise," says the Holy Father in his recent Lourdes encyclical, "is the root and cause of much modern evil."

The Holy Father is only saying what the Holy Ghost assures us is so in the Scriptures: that the love of money (philargyria) is the root of all evils.

To take the stick from the other end, this saying of the Holy Father and of the Holy Ghost seems to imply, contrariwise, that insofar as we can detach people's hearts from the love of money and the ephemeral advantages that make money so sought for, we shall thereby prepare the ground for every possible manner of blessing and goodness.

St. Francis used this as a premise. He believed strongly in what was the root of all evil; but he believed more strongly still in what was the cure for the root!

He made the evangelical counsel of poverty the basis of his life, and through him it became at once the basis of that self-starting, self-propelling tide of medieval mentality which we now call the Franciscan movement.

Words can scarcely describe the blessings resulting from that movement with its thorough-going orientation of the public mind toward life, amounting as it did to an entirely new civilization, in which mutual cooperation of man with man for their common good replaced the rapacious and rampant egoism of feudalistic overlordism as the characteristic of the age. The spirit of selfishness seems to have gone out of fashion, and bank-book pride was replaced by the sight of kings and queens, and entire courts with them, on their knees, in the service of the poor. It was an approximation to the state of the early Christians, who had all things in common.

Even without the words of Sacred Scripture, or even the warning of the Holy Father, he who runs can read the cause of much of the evil about us—greed!

From wanting necessary recreation at the turn of the century and demanding such time through union action, man now is on the prowl for pleasure—and not the pleasures that satisfy the mind and the heart, but the pleasures that come to man through the senses, the animal sensations. The resulting collapse of morality, especially in sexual matters, looms large as a canker spot. But from birth control propaganda to salacious entertainment and offensive feminine attire, from opening up every kind of business on Sunday to the lurid bookstand displays, from the collapse even of old commandment-based court procedures to the farcical fracas in all law and morality resulting from the opinionated a-moral snobbery of our society—the driving power back of all these purveyors of goods or ideas is quick and copious money, while the staple argument for consumption in the case of birth control and dress is the economic one, and as to the vicious press and theater, they are in large part possible only as a result of our greed-created cities.

It seems almost futile to keep harping at the evils themselves. It seems almost a waste of time to keep addressing the symptoms and allowing the root evil to go untouched. It is the only course to the point, however ambitious the course may seem, to pay less attention to the symptoms so as to give less divided attention to the root evil.

Twenty years ago the tertiaries of the United States inaugurated a three-point program of poverty: No sin in heart or hand for the sake of fortune, moderation in acquiring and enjoying money and the things money brings, sharing one's fortune with God and neighbor.

Over the years, especially in the last twelve years since the war when prosperity and progress pushed back old frontiers of economics, the program has been lost. And with it the rise of the accompanying evils that greed brings. That is, we believe, what the Holy Father means when he says: "Greed for money, whose ravages are spread in proportion to the dimensions of modern enterprise." Perhaps we are a little fearful of proposing a poverty program because we must fly in the face of the on coming march of the security conscious anxious to preserve every economic advantage by building up protective barriers of insurance and investment on every side. Again, we remind ourselves that the Holy Father asked all priests to be fearless in preaching and in teaching the eternal truths that we have here no lasting abode, but our true home is in Heaven where alone we will have final happiness and complete security.

We hope that the Boston Congress will again bring the Three Point Program of Tertiary Economics to the foreground. We hope that tertiaries throughout the United States and Canada will come to realize that it is something sacred to be pledged to such a program before Mother Church; that it calls for an attitude towards goods and money like that of the saints, who saw in property and money only an opportunity to do good; the attitude which selflessly subordinates acquisitiveness to higher and nobler aims, placing its gain in godliness with contentment.

*(See page 335)*



## *The Order's Superiors*

ST. BONAVENTURE's secretary, Fr. Bernard of Bessay, says of tertiaries and their superiors, "et nunc suis in terra dimittuntur ministris . . . but now they are subject to their own local ministers." It seems the author wished to say that tertiaries were now (later 13th century) no longer dependent on an appointed friar of the First Order, but were under obedience to one of their own local members selected from among the fraternity to be "minister." No matter what the phrase actually meant, we are certain that historically there were changes made in the government of tertiary fraternities at this time.

In the chronological study of the life of the tertiaries during the first century, the following problems need amplification if we wish to understand the complexity of the situation:

1. The theory of fragmentation.
2. The date of the writing of the primitive rule and the time of the first changes.
3. Who had the responsibility in the organized groups?

For those not familiar with the critical studies made at the end of the 19th century and the beginning of this century—a happy result of the celebration of the Seventh Centenary of the birth of St. Francis in 1882—

here are some of the authors and their works which proposed a strange theory about the Third Order's origin: (1) Karl Muller's *Die Anfänge des Minoritenordens und der Bussbruderschaften*, 1885; (2) Paul Sabatier's *Vie de Saint Francois*; (3) Father O. P. *Les Origines de l'Ordo de Poenitentia*, 1898.

### THEORY OF SABATIER SCHOOL

The theory of these authors is that St. Francis originally founded a general religious order for all classes of society, something like the early Christian community of Jerusalem, from which the three distinct orders of St. Francis developed gradually. At first, they theorize, St. Francis merely had in mind a life of total personal dedication to God, together with a few followers perhaps. The original order, they claim, were really a lay organization, of which the first and the second orders were but a further development. *This theory has long since been exploded on scientific grounds.*

Overlooked in this theory is the fact that St. Francis, early in the movement, went to Rome for papal approbation and that already the "converted" St. Francis, even before going to Rome, had the good will of Bishop Guido of Assisi. Francis was certainly not a layman right from the start,

but a clerical religious who divested himself of his worldly possessions in the presence of the Bishop and was tried for his theft of the horse and cloth which were sold at Foligno to repair San Damiano, not in a civil court, but in an ecclesiastical tribunal.

Secondly, Francis was fretfully anxious to have the approval of the Roman Curia despite the disagreeableness of going to Rome and gaining audience with Pope Innocent III who was already plagued with enough hands of religious ragamuffins bordering on the heretical if not the hysterical.

The Sabatier-Mandonnet theory supposes that Francis had gathered around him, in ever widening circles, a mixed society of men and women who took up his simple admonition to return to the Gospel life; this they carried on in their own homes. But from this large, unformed mass of men and women, prominent individuals gradually stepped forward who were more zealous and fervent than the rest, more dedicated to the ideal of the contemplative-apostolic life. These men and/or women gradually formed into groups of fraternities later gaining recognition as a religious order from Pope Innocent III. The date? Tradition in the Order of Friars Minor puts it at 1209, but maybe it is as late as 1215 or even 1220 when the obligation of the religious novitiate became mandatory.

Parallel to the friar-movement was the green enthusiasm of some young women of Assisi who enclosed themselves in monasteries. Some, however, went out questing alms like the friars; and others, according to a hypothesis of some modern historians such as Fr. Exupere O.F.M. Cap., performed works of mercy by assisting the poor and the sick in their homes. This

would then be the Poor Clares, taking its name from the foundress, Clare of Assisi.

This fantastic theory has in effect set down the tertiary movement as the parent of the First and Second Orders and was scored many years ago by Fr. Fidentius van den Borne by two lengthy treatises in *Franziskanische Studien* in 1925 and in 1929.

Fr. Facchinetti O.F.M. also rejects the theory and calls on the testimony of the celebrated Jacques de Vitry. While accompanying the crusade on the siege of Damietta, de Vitry met Francis in Italy. In a letter describing his experiences he wrote that he met men in Italy who had given away all their possessions, who worked during the day evangelizing the people and retired to pray in their dormitory at night. Women, he said, lived together in a hospice near the city. They accepted nothing but support for themselves through their own work. Had de Vitry not explicitly mentioned the apostolate and the hermitages, one might conclude that these were communities of the Humiliati, an heretical sect. But certainly there is here no mention of tertiaries living in their own homes.

Still the letter is dated the autumn of 1216, leaving open the possibility of the formation of a lay fraternity between this date and the traditional date of the founding of the Third Order in 1221. One might object that precisely because tertiaries were living in their own homes, coming together only for ritual prayers and gatherings, they could easily have escaped the notice of pilgrim de Vitry. Actually, and without returning to the question of which branch of the seraphic foundations came first, some critics—and we do not dare ig-



more them—give 1212 as the date of an initial experiment in a Third Order fraternity. It may have appeared to be something like the gatherings of the Beguines or the Humiliati, especially in the north of Italy and in Paesi Bassi. These fraternities may have started a precedent, but also proved an obstacle to obtaining proper ecclesiastical approval.

Any group of Catholics can form a private association. But to submit the program of their association to constituted authority, whether civil or religious, implies the necessity of obeying certain norms and may entail a fundamental reorientation, if not complete revision. Thus the question of the form which the first rule took.

#### VARIOUS FORMS OF THE FIRST RULE

Clearly we are ignorant about the primitive text. Nor are we even certain that it was written by St. Francis. Scholars of our century have employed a kind of backtrack method in their research. An interesting reconstruction is attempted by Little, Mandonnet and Sabatier in *The Rules and Government of the Third Order in the Thirteenth Century*. Their first period of the Third Order's life is 1212-1234. In 1234 they replace the second form of the rule of the Third Order which would correspond to the text published by Franciscan historian Luke Wadding in the 17th century in his "Writings of St. Francis" published in the monumental *Acta O.F.M.* Some of these hypotheses have to be brought up to date and corrected, but others are acceptable even today.

Not wanting to be entombed by an overlay of heavy scholarship, we tertiaryaries are satisfied with the usual distinction made between the "old rule" and the present one which we pro-

fess. In the profession formula in use today, we are hardly studiously aware of the words "instituted" and "approved"; "...instituted by the same blessed Francis, according to the form approved by Nicholas the Fourth and Leo the Thirteenth." Nor does it cross our minds that the mention of two popes six centuries apart might insinuate a diversity in rules. Through instruction we are hastily aware of the greater severity of the Nicholas IV rule, or the so-called "Old Tertiaries" rule. Ordinarily, however, we are little concerned about the difference between the present rule and the primitive one.

Doubt was cast on the priority of the rule reported by Wadding in his collection of the "Writings of St. Francis" when scholars began to accumulate new material. By studying letters and documents of the Holy See and of bishops which mention the right and duties of tertiaryaries no longer in force in the present rule; by digging into the archives of notaries and chance findings of other medieval scholars, new leads were developed. Then Paul Sabatier discovered a text in the friary library at Capistrano, which as far as the present state of our knowledge goes, is the closest to the *Prima Regula* of 1221.

Of the earliest versions of the Third Order rule which have come down to us, no one can say which is the more closely the rule St. Francis laid down for the Third Order in 1221. There is the Capistrano rule discovered by Sabatier; the Koenigsburg rule studied carefully by the late Fr. Leonard Lemmens O.F.M. in his "*Regula Antiqua Ordinis de Poenitentia Juxta Novum Codicem*"; and there is the Venetian rule discovered by Fr. B. Bughetti in the Landau Library of Florence and published with commen-



tary in the *Archivum Franciscanum Historicum*, Vol. XIV (1921 p. 109-121). This latter rule, by comparison, appears more basic and unadulterated than any other so far found. (See *Words of St. Francis*, p. 314 ff.).

The characteristics of the earliest rule are precisely what would be expected amid the circumstances of its coming into being. There is visible the effort to oppose the materialistic, critical, rebellious spirit of the day with the spirit of detachment from worldly engrossment and of loyal devotion to Mother Church, all with a view to cultivating a truly Christ-like spirituality. The rule differs from the rules of the many other lay associations of the day, both orthodox and otherwise, by its logical construction and its paucity of specific regulations, which latter, while they are sufficiently inclusive to embrace the salient evangelical virtues, are yet sufficiently pliable to leave room for the largest measure of private initiative.

In particular it differs from the various rules of the Humiliati, in which the pessimistic spirit of contemporary heretical movements is broadly evident and which take their cue largely from economic aims. It differs from the rules of the Milites Christi, whose original purpose was the specific one of combating heresy. The Third Order, however, though called into being as a result of the economic and religious crisis of the day, abstracted in its rule from these conditions, pointing the way back to the Gospel principles as the most effective means of meeting the difficulties, and *not obscuring this its cardinal endeavor with minutiae of devotion and activity*. Herein too we have the secret of its sole survival to the present day: it has remained perpetually applicable, while the other movements

died with the conditions which gave them birth.

As for the immediate task the order had in hand in St. Francis' day, it achieved, indirectly, by spiritual means and gradual penetration what the more violent direct attacks on the other movements should never have hoped to achieve. Where direct opposition puts the enemy on the alert and bids him defiance, it usually meets with defiance.

Peculiar to the movement at this stage are the additions made to the rule in various localities, to suit peculiar fancies and conditions. Several of these drafts have come down to us, the casual sources of their origin leading one to surmise that there were many others.

Interesting, too, is the tendency in some of these interpolations and additions to direct the Third Order into specific channels of activity or devotion. But just as interesting it is to note the vigorous efforts put forth to check this tendency, a thought which seems to have given the main impulse to the tertiary congresses of the day. The partially preserved acts of a chapter at Bologna in 1289 shows that the capitulars were busy with the draft of constitutions which, like our provincial constitutions today, were to obviate the need and desire to tamper with the rule itself as lately standardized by Nicholas IV.

#### JURISDICTIONS OVER THE FRATERNITIES

Concerning the mutual relationship between the First and the Third Orders, recall that the Brothers and Sisters of Penance met in churches which were subject to the bishop. (Confer *Cum Illorum* of Honorius III of De-

(See page 357)



# Franciscan Profiles

by Mark Hegener O.F.M.



*Brother Simon Van Ackern*

**TERTIARY BROTHER  
1918-1938**

**W**HEN BROTHER SIMON VAN ACKERN died at St. Joseph Seminary, Teutopolis, Illinois, on May 10, 1938, Fr. Philip Marquard O.F.M., present executive secretary of the Third Order of St. Francis in North America, was then a cleric at the same seminary preparing for ordination. Fr. Philip had observed Brother Simon when he was healthy and during his last illness; he was so impressed with the young Brother's sanctity that he later wrote a short account of Brother Simon's life entitled "On Crutches to Heaven." A bone cancer had put Brother on crutches and finally put him in his grave in the friary burial

vault in St. Francis Novitiate garden in Teutopolis.

Since Brother Simon's death innumerable favors have been reported and attributed to his intercession. Most interesting was the favor reported by Fr. Philip Marquard last year in the Bulletin of Alverno Retreat House, Indianapolis, Indiana. Fr. Philip, during the last nine years, has carried on a building and expansion program. A new chapel was built, a new dining room added and finally a whole new dormitory wing. All of this takes money. He called on his old friend, Brother Simon for help. Here is the story reported in the Bulletin and noted in the FORUM in March, 1956, p. 96.

"Two of our retreatants invested money in oil wells in southern Illinois, and they requested Br. Simon's help. They promised the retreat house expansion fund a percentage of the profits, if Br. Simon would bring God's blessings on the drilling. Br. Simon did just that. All three wells were found to be very excellent. We are happy to report that Br. Simon's share will be about \$500.00 dollars a month! A fourth and fifth well are being drilled at the present time. The two retreatants concerned are pleased to make this public expression of thanksgiving to God and Br. Simon.

"Br. Simon has also helped others. One retreatant whose sales were badly off, promised Br. Simon ten per cent of the commissions on his sales if he would aid him. God heard Br.



Simon's request. His percentage on the commission was \$61.00 for the expansion fund."

Hardly a week goes past at Franciscan Herald Press that a note or letter does not come in stating some favor granted through the intercession of Br. Simon. Strangely enough, this young Brother, born in a little farm community of Humphrey, Nebraska on February 17, 1918, is gaining a growing reputation as a missionaries' broker, an oil research helper, and a financial wizzard in a tight pinch.

The late Fr. Giles Strub O.F.M. was a fervent devotee of Br. Simon. In the early years of Sacred Heart Province mission in Brazil, Fr. Giles was overjoyed and the missionaries amazed when urgent request for \$2,000.00, \$2,500.00, and \$1,000.00 were answered practically on call through Br. Simon's intercession. Other requests for financial aid have been filled by prayer to Br. Simon. Various projects have been put under his protection and the seemingly impossible has been accomplished.

Constant favors are reported from sick persons who have gained health or alleviation from ill health through a novena to Br. Simon. Requests constantly pour in for copies of the Novena leaflet in honor of Br. Simon distributed free of charge by Franciscan Herald Press.

Br. Simon's life was a simple one—and short. He was known as Curly to the Humphrey folks and later on as Van. Everyone recognized this stocky little fellow with the broad smile and pleasant disposition as a boy without worry and an unselfish, magnanimous heart ready to help everyone.

He was not a brilliant boy, but he applied himself diligently in school

and managed to come off with a pretty good average. Says one of the Sisters of St. Francis of Lafayette who taught him: "From time to time afterwards I cautioned him not to apply himself so intently to his studies. I feared he would become ill."

He finished high school and sincerely wanted to try for the priesthood. Though he was admitted to the fourth class at St. Joseph Seminary, Westmont, Illinois, the Franciscan Fathers soon realized that he could not make the grade and advised him at once to drop out or to apply for the Franciscan Brotherhood. During those few months the students came to love Van for his kindness, even though many of them took advantage of Van's generous spirit. He gave away his little packages of candy and sweet things from home, he took care of other boys' jobs, he rose early just to be able to assist at an extra Mass offered in the seminary chapel.

By Christmas of 1936 Van could see that he could not make it. He applied for the Brotherhood and was invested with the habit of a Tertiary of St. Francis at St. Joseph Seminary, Teutopolis, Illinois on March 2, 1937.

There was no doubt from the start about his vocation. Soon he was immersed in prayer and had, very early, acquired a special gift of prayer which was noticeable to all. The Stations of the Cross, for instance, was his favorite devotion and he lingered over each station as though reluctant to move on to the next.

It was about a year after his arrival at Teutopolis that the first signs of his fatal ailment began to appear. His ankle swelled up; the doctor thought it might be the result of an old basketball injury from years back. Though he carried on his work, it became increasingly difficult. His smile



ing, cheerful way would never betray the pain he endured. Finally, however, he had to go to the hospital—the Effingham hospital which later burned to the ground with a tragic loss. After a month of treatment Br. Simon came back to the seminary—now on crutches! No sooner was he home then he was taken to St. Louis to see a specialist. When he came back to the seminary after three months he carried the bitter news that he was suffering from tuberculosis of the bone. His ankle was now in a cast.

Only one dark cloud crossed his heart. It was not his illness. It was the fact that he was not yet a professed brother and could therefore be dismissed because of his illness. When the superiors decided that he must stay, Br. Simon's joy knew no bounds. In spite of his handicap he kept trying to be of service in every way possible. But now his time was growing short.

Soon he was back in the hospital at Effingham. And in a short time the doctors knew he had galloping consumption. He was happy to be anointed and happier to welcome

Brother Death, his sister (now Sister Eileen) recalls. His death came shortly after on May 10, 1938.

In the St. Joseph Seminary Chronicle, under date of May 13, 1938, the following was entered: "Brother Simon was a cheerful and willing worker, always at the service of his confreres. During his illness and suffering no one heard an impatient word escape his lips. His smile never wore off, and his hours of prayer never relaxed. Resigned to God's holy will, he passed to his eternal reward the night of May 10, 1938."

If St. Francis wanted his friars to have "fire-tried words" he wanted still more to have fire-tried virtue. "You cannot tell," says St. Francis, "what degree of patience and humility a servant of God has about him as long as he has been having his own way." Sick and pain fire-try one's virtue and Brother Simon passed the test without losing his ever present smile and cheerfulness.

The lesson of his life was charity with cheer, bearing pain with pleasure, and dying with a welcome for Brother Death. ●

## LOOKING BACK TWENTY YEARS

*(From page 328)*

But can tertiaries with their limited numbers make an impression on the present-day, variegated moral fibre structure of society?

Can tertiaries, in other words, start a movement back to saner, more Christian living? Let us in this as in Christian economics itself, take no thought of the morrow! Let us begin by doing, not by doing to others! St. Francis was not vain enough to think that he could start a movement. He was not even a good organizer. The idea was lived, and the movement began.

St. Francis did not wait until he had organized a movement toward poverty before casting off his clothes himself before Bishop Guido of Assisi and make his solemn declaration of dependence on God the Father. Each follower of St. Francis has to take the plunge toward poverty in his own limited way in the state of life which Providence has placed him. It may be only a baby step, but it will be like a giant stride to the soul in its progress towards God! ●



# GUIDELINES TO GOD

by Albert Nimeth O.F.M.

**D**URING THE BLOODY communist-inspired civil war of Spain, hundreds of priests and religious met a violent death. One priest was dragged before the firing squad with his arms tied behind his back. As he looked into the menacing barrels of the guns leveled at his head, he calmly said to the commander, "Untie my arms so I can give you my last blessing before I die."

His arms were untied and then in a refinement of cruelty they were chopped off. "Now let's see you give us your blessing." As his life's blood was flowing out, his mangled bleeding stumps traced the sign of the cross over his executioners. This gesture is but an echo of "Father, forgive them for they know not what they do." Here is an example of a man who took the sublime example of Christ and reduced it to his own ability.

Certainly it was heroic and we can take inspiration from the example to forgive those who trespass against us. It happens frequently that friends have a falling out. Some misunderstanding arises and the result generally is one of the most childish attitudes I know "We are not on speaking terms any more." The pity is this sullen silence, this studied indifference,

this cold shoulder treatment may last for a long time just because we lack the spirit of Christ. What we need is the spirit of forgiveness.

Let us look at it this way: can this insult or injury that I have sustained in any way match the insults and injuries that Christ underwent? Have I been weighted to the ground in an agony of bloody sweat? Have I been betrayed by a trusted friend into the hands of blood-thirsty enemies? Have I been scourged at the pillar, ridiculed by the mob, unjustly condemned? Have I been crucified? We know Somebody who went through all of this and more. We also know that when his agony was at its most intense fury, the words came from his lips, softly, sincerely, "Father forgive them for they know not what they do." We remember the words, but we often forget the excruciating circumstances in which they were spoken.

Maybe we have taken advantage of; maybe we have been let down; maybe a lot of things. Is it Christlike to let bitterness rankle in our hearts? Who profits by it? Who loses? If we keep the example of Christ in mind, we will reconsider and earnestly beg: "Lord, make us broad in our forgiveness not narrow, haughty and overbearing."

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# A Second Look at Franciscan Spirituality

By Joseph Siefker Ph. D.

I was inspired to write the following by a small but meaty book entitled **Franciscan Spirituality** (Franciscan Herald Press, \$1.75) which came to my desk the other day as a friendly gift from a fellow member of our Serra Academy. The book helped to tie together many things that were vague to me—things of which I had only a faint awareness. The thoughts that came to my mind during the meditative reading of the book may not be much in themselves, but they do represent progress for me, and I would guess, for many another who will take the book in hand. Up to now I had been intrigued by the writings and the spirituality proposed by Thomas Merton. I penned these lines to clarify and crystalize my own thought; they may at the same time be a critique of the little book on Franciscan Spirituality.

JOSEPH SIEFKER

**M**ODERN MAN HAS everything. Every material comfort and luxury is available to him. And more comforts are provided every day. He is told that these will make his life more enjoyable and he will be happy. Diligently he strives to achieve this promised happiness—in his suburban garden, at the sea shore, at gay parties. He eats and drinks, dances, plays golf, fishes or relaxes in casual wear in sun

and shade. Wherever someone suggests to him to seek happiness there he is in search of it. And yet it is somehow always tantalizingly elusive. Again and again every pleasant event or experience falls a bit short of perfect satisfaction.

Finally he rationalizes his plight. He decides that *happiness resides in the quest rather than in the conquest*. It is the anticipation of happiness that becomes the substitute for happiness itself. And so he goes on through life in quest of something he knows is not real; constantly on the move, he is afraid to stop to reflect for in reflection he fears he may discover the utter futility of his life. His quest for happiness becomes a flight from despair.

But not so everybody. At the height of his pleasure, when the quest or the flight is most intense, or in the aftermath of such an experience, an individual is found now and then, very often just in an age most given to the pursuit of pleasure, who detects a hollow ring in his laughter and feels the smile on his lips set to a smirk. A sobering thought has intruded into his topsy-turvy consciousness. Maybe there is some other objective in life, something more solid, more real, more earnest and more in keeping with his dignity as a man. Could this possibly have been the process going on in the soul of a Francis of Assisi before he



took his plunge—all out for Christ? Though he had not sinned, still there was just plain selfishness and worldliness which he later styled: “When I was in sin.”

There must be many others who have had such an experience but even of these the majority no doubt decided that this second quest might be even more wearying than the first. And so they continue their flight.

Those who investigate the possibility of an alternative mode of life withdraw from the crowd's ignoble quest to reevaluate their lives and uncover, if they can, a more worthy way of life. After much searching of soul, after much prayer and meditation, some decide that a complete break with their past is their only salvation and so silently and unobtrusively they steal way to the silence, the solitude, the holy routine of the monastery or the cloister. Such was the case of Thomas Merton; in that beckoning lies the appeal of his books.

Complete withdrawal, such as this, from the allurements of a pleasure-oriented world is not possible for all. Many must remain in their environment though not identified with it. Their choice has been to lead a spiritual life in their normal surroundings.

## Schools of Spirituality

To lead a more spiritual life! Yes, but what is this thing, a spiritual life? It is a life in harmony with our nature. Created in the image of God, man was made by God to know him, to love him, to serve him and thereby gain Heaven. To do this man must “be perfect as my Father in Heaven is perfect.” It is to make this image of God somehow enshrined in each human being become as nearly as possible like God in this life.

Granted that this is one way of defining the spiritual life, another question immediately presents itself: How is this spiritual life attained? There is no secret about this. Everyone who remembers his catechism knows that keeping the commandments, practicing the theological and cardinal virtues, receiving the sacraments, are essential for everyone seeking perfect.

But everyone who sets out on the road to perfection will soon discover that there are various roads sometimes called “schools of perfection.” These schools merely emphasize various sets of principles with their implications by which certain great saints achieved high degrees of perfection. Schools of perfection, it must be emphasized, all aim at the same end, all follow the same principles. Their differences and hence their character, lie in the *emphasis* they place on the principles they all hold in common. The various schools of perfection may be divided into three main groups and may be termed theocentric, Christocentric and anthropocentric.

The theocentric school is characterized by the stress laid on the fact that our last end is union with God in the beatific vision and that this goal must be kept constantly before us. This goal can be achieved in a limited way in this life by complete and utter detachment from everything that impedes complete identity with the Divine Mind in as far as it is possible in this life. While making use of all the usual aids, the sacraments, cult of the Blessed Mother and of the saints, and all the prescribed and pious practices of the Church to achieve their central aim, these devices of the spiritual life are not permitted to become more than ancillary to the main end.

The Christocentric school of spir-



ity stresses the need to attain perfection, the same goal as the theocentric school; however, "through Christ, Our Lord." To imitate Christ, to be other Christs, is the all-pervading principle of action by which to reach perfection.

The anthropocentric school stresses the effort that man himself must make to achieve that end. An example of the theocentric school of spirituality are the Cistercians of the Strict Observance or the Trappists, now a household word in America. They lean heavily on mystical theology, and St. John of the Cross is one of their favorite guides. The Jesuits are an example of the anthropocentric school. The Spiritual Exercises of St. Ignatius are characterized by the minute details of procedure, the strict and accurate measurement of progress along the path to perfection. Nothing that man can do for himself is overlooked. And that, be it noted, is perfectly suited to the constitutional set-up and mission of the Society of Jesus. And then there is the Franciscan Family, an outstanding example of the Christocentric school.

By mentioning only the central points of these so-called schools of spirituality, the impression is given that they are all basically different and distinct from each other. This would be a most erroneous impression—one I had long myself entertained. It would be more accurate to describe these schools of spirituality as merely different points of view about the same thing. Just as a city in a valley, viewed from different points of vantage on the surrounding heights presents different aspects. Just so the state of perfection might be considered to present different appearances; and the roads to it differ because of the points of departure.

St. Ignatius had been a soldier in his youth. After years of strict military discipline, accustomed account rigidly for his actions and his resources, it is not surprising that he would carry over these habits into his spiritual life, and so develop an anthropocentric point of view. The Cistercians who are much closer in origin through St. Benedict to the time of Christ might be expected to imitate an aspect of Christ's own spirituality by frequently withdrawing to the solitude of the desert. Silence, solitude and direct communion with God are prominent characteristics of the Cistercians and Trappists.

### The Franciscan School

After a dozen centuries of Christianity the original fervor of the infant Church had begun to wane. Laxity in the practice of the faith, was accompanied by a heightened interest in the things of the world—the pursuit of pleasure, accumulation of wealth, disregard, even contempt of the poor and poverty.

This was the state of society in the time of St. Francis. The son of a wealthy draper; dearly loved, even pampered, by his parents, he was lavishly supplied with money, clothing and all the other things that the playboys of his day required. Soon he was their leader.

Strange it seems to us that a young man who had everything—personal charm and talent, wealth, friends, a natural gaiety and lust for life—should, at the very height of his enjoyment of life, be struck by the pangs of a sobering thought. That he should doubt whether this, after all, were the highest good that could be extracted from life. We know how he resolved his doubt. We know it even if we have never read or heard his life's

story, for we all know, each one of us, that there is no unalloyed pleasure in material things; that the greater the pleasure, often the more palpable is the accompanying nuance of disillusionment.

So Francis gave it all up. He completely reoriented himself. It took time and much prayer, hardship and humiliation; but he finally found his vocation—to imitate Our Lord by living the Master's way of life. He took his cue from the Gospels. The simple account of Christ's life in the gospels without modification or relaxation was his prescription for leading a perfect life, the Christ-worthy life. His greatest emphasis was on poverty, the utter poverty of Christ "who had nowhere to lay his head," who was not anxious about the morrow, for clothing or for food, "for sufficient for the day is its own trouble."

Well, as we know, he soon had followers—many of them; thousands, in fact, both men and women. The men who were free and acceptable joined his order of friars, the women became the Poor Ladies, following the Lady Clare. So great was the attraction to Francis and his new Gospel life, that many men and women, who were not free to leave the world either because married or because of other social and business obligations, also wished to follow him. For these he established the Third Order. This unique institution has all the characteristics of a religious order as commonly understood, except that instead of the vows of poverty, chastity and obedience a solemn pledge is substituted to live up to the spiritual virtues of these evangelical counsels.

From what has been said it need hardly be spelled out that Franciscan spirituality is Christocentric, that it consists in living the life as nearly as

possible exactly as the Godman Jesus lived it while on earth, and that the guide for such a life is the gospels.

But there is another aspect of Franciscan spirituality which again may not be original with the Franciscans nor exclusively theirs but which is nevertheless very prominent. It is the theological concept of the God-man, Jesus, as "the Image of God," and the "First-Born of every Creature" and the further concept that it was not Adam's fall and man's consequent need of redemption that motivated the Incarnation; rather, that the Godman Jesus was first object of the creation and preceding everything else in God's plan. Thus, the sequence: God, Creation, Fall of Adam, Incarnation, Redemption is only the historical sequence; whereas the sequence; God, Incarnation, Creation of the rest of the universe, the Fall, Redemption was the sequence as it existed for all eternity in the Divine Mind. The Incarnation was God's first determination to manifest himself outside of himself. St. Paul tells us that "all things were created by Him and for Him," making Jesus both the efficient and final cause of all creation.

## The Laymen's Handbook

The average Catholic (reader) who has little knowledge of and interest in more than the rudiments of theology, might not be interested in such sublime concepts or probably has never even heard of them. Yet, it would help him to appreciate and understand many passages in St. Paul's letters, the beginning of St. John's Gospel and the Nicene Creed.

For the ordinary person whose main concern it is to learn how to reduce the Gospel life to his everyday ex-

*(See page 359)*



## Conference on Tertiary Duties

# *Your Greatest Gift*

by Philip Marquard O.F.M.

**A**S THE HOLY EUCHARIST is Christ's gift, charity is his special commandment: "A new commandment I give you that you love one another as I have loved you." You, a tertiary, must be prepared to honor this new commandment in thought, word, and action.

### I. CHRIST'S COMMANDMENT

Why did Christ have to command us to love our neighbor? At first blush it might seem to you wholly unnecessary. Yet contrary to all rosy, romantic notions, it is solidly difficult for mortals to truly love at all. Selfishness is such a mountain to overcome. Hence Christ had to issue an explicit, fundamental imperative to love your neighbor or perish.

This command rests on all who in any way claim to follow Christ, and all the more on the tertiary who professes to live Christ's Gospel life. You understand quite well how St. John in his first Epistle argues: "If a man boasts of loving God, while he hates his own brother, he is a liar. He has seen his brother, and has no love for him; what love can he have for the God he has never seen?" Nevertheless you would readily agree that it is considerable easier to love both God and the neighbor whom you have never seen than to love certain pesty or troublesome neighbors whom you see altogether too much. It is perfectly true and valid of course as St. John contends, following Christ's clear

hint, that the love of God and love of neighbor are inseparable.

From your own experience you know only too well that your neighbor cannot be loved for his own sake. Naturally you feel a certain affection for those who are bound to you by ties of blood, marriage, benefaction and friendship, but even here you honestly admit that you have trouble loving sometimes. There may be short or long periods of misunderstanding and pain. Christ desires more of you than just this mutual love. He tells you frankly that you must love your neighbor, period. This includes all your neighbors, the pesty, the irritable, the noisy, the secretive—all. It is a tall order, and one not easily complied with.

To be truthful then, you must admit that your neighbors can be steadily and sturdily loved by you only for the Christian reason. No, your neighbor cannot be universally loved for his own sake, he must be loved for God's sake. When your neighbor makes a nuisance of himself, your only hold on love of him can be born of the thought that God created him, Christ redeemed him, and the Holy Spirit desires so much to sanctify him. Only the devil wants to hurt him. So where do you want to put yourself? You must line up with the triune God or else you perish with laughing satan. In view of this you have no choice but to love your neighbor for God's sake and overcome yourself for love of God. It takes virtue, which is another word for strength, supernatural strength, not your own.

## 2. LIKENESS TO CHRIST

True and lasting inspiration to practice this pure charity can only come from a thorough knowledge of our Lord showed love for all men

without exception. Even the most despised found in him a sincere friend—Samaritans, tax collectors, lepers, the sick and the sorrowing experienced the favor of his divine power. On the cross too his last words were words of pardon for those who had cruelly tortured him: "Father, forgive them, they know not what they do." Finally, he assigns charity as the badge of fellowship with him: "By this shall all men know you are my disciples, if you have love one for another."

You must examine yourself in the light of Christ's ideals. The tendency today is to emphasize external activity, often with little or no regard to the interior disposition of one's soul. So many plunge into a host of charitable activities and organizations while losing sight of the end of all good activity—and indeed, of all life—namely, growth in the likeness of Christ through supernatural charity.

St. Francis of Assisi did not make that mistake. He gave an amazing example of charity in his own life and he took pains to insist that his tertiaries follow the precept of charity: "Let them earnestly maintain the spirit of charity among themselves and towards others. Let them strive to heal discord wherever they can" (Rule Ch. 2, 9). The Popes likewise, in their encyclicals on the Third Order, have stressed the importance of the virtue of charity. Pope Benedict XV wrote: "Above all things, Francis wished tertiaries to be distinguished as with a special badge, by brotherly love, which is keenly solicitous of peace and harmony. Knowing this to be the particular precept of Jesus Christ, containing in itself the fulfillment of the Christian law, he was most anxious to conform the minds of his followers to it."



St. Francis clearly understood how, through the Incarnation, Christ identified himself with mankind. In his testament he directly states that at one time he had a horror even of the sight of lepers but that Our Lord led him among them and that he dwelt with them. In fact we know that he washed and nursed them, even kissed and embraced them. Why? Simply because he saw in them members of His Divine Master whom he loved so thoroughly. For him the words of Holy Scripture were very real and true: "For I was hungry and you gave me to eat; I was thirsty and you gave me to drink; I was a stranger and you took me in; naked and you clothed me, sick and you visited me . . . as long as you did it to one of these my least brethren, you did it to me."

In the riots which occurred in August 1947, in the state of Kashmir, India, the convent of the Franciscan Missionaries of Mary at Baramula was one of the very first objects of attack. These Franciscan Sisters manifested virtue in the face of it. When the rioters invaded the convent and shouted: "Kill them! Kill them!," one of them aimed a rifle at the Reverend Mother. Another sister, Sister Teresalina, foresaw the shot, stepped in front of her superior and received the death wound. Later, when someone wished to give her an injection of morphine to deaden the pain, she refused it saying: "Please let me suffer as much as possible. I want to be a true victim." Then she offered her life for the Church, for souls, and for the conversion of Kashmir.

In her sacrificial act you see true charity. She intimately grasped the example of Christ and St. Francis. You perhaps will not be asked to do as much as she did, but you are asked

to cultivate very specially this practical thoughtfulness for the poor, the needy, and the afflicted. Just as you honor and receive with great reverence and devotion Jesus Christ himself in holy communion, so, in becoming degree and proportion you must honor, reverence and receive by charity in thought, word, and deed the members of Christ's Mystical Body, all your fellowmen. You must accept the total Christ with all his members; with all those he has chosen to unite himself. Is it not quite inconsistent to pour out your love to Christ in the Blessed Sacrament and to deny it to those to whom Christ gives both his love and himself by the Incarnation and again in the Blessed Sacrament? One of the saints has said: "Only charity distinguishes the sons of God from the children of the devil: all are baptized, all sign themselves with the sign of the cross; all enter the church; all sing alleluja; the sons of God are distinguished from the devils' brood only by charity."

You can definitely see how important the practice of true charity is for a tertiary. With it you have true religion and also growth in Jesus Christ; without it, the love of God which one may seem to possess is only an illusion. How right St. John is, when he says: "If any man say I love God, and hateth his brother, he is a liar. For he that loveth not his brother whom he seeth, how can he love God whom he seeth not?"

Thus the yard-stick for measuring your progress in perfection is the degree in which you practice the virtue of charity. This charity is something noble, deep and strong, drawing its strength from true love of God. For as God is its motive, so is he its strength and so will he be its reward. ●

# Franciscan Italy

by Mark Hegener O.F.M.

HIGH UP ON A MOUNTAIN north of Lake Trasimeno is Cortona, no longer in Umbria but in the province of Tuscany. It was, like Perugia, the neighbor of Assisi, one of the twelve cities of the Etruscan Federation before Roman times. Way at the top is the castle and just below it, the church of St. Margaret of Cortona, the great penitent of the Third Order of St. Francis. Born at Laviano, Margaret left home at 18, infatuated with a young nobleman of Montepulciano; her conscience gave her no peace. When the man met a sudden death, Margaret changed completely. She went to Cortona where she practiced the most severe penance and there died a very holy death in 1297. St. Francis himself came to Cortona in 1210 and stayed a few months. His holy life, his enthusiastic preaching and the manifold miracles enraptured the town's people. Ten young men followed him at once, among them Guy of Cortona.



CORTONA: HOME OF SAINTS AND SINNERS



## THE CELLE OF CORTONA



WHEN FRANCIS WAS IN CORTONA in 1210 the citizens built a little convent for him about an hours walk from the city, in a wooded ravine through which he torrent Vingone rushes. The convent consisted of a little chapel, a living room, a cell for St. Francis, and ten other cells in which the new novices from Cortona lived. That is why the place is called "Le Celle." The living room of the friars, now made into a chapel, and the cell of St. Francis are still preserved. Though the convent was later enlarged, still the character of Franciscan poverty was not lost. Francis stayed at the Celle a number of times. It was here that he gave his own mantle to a poor man. A prominent woman came to Francis at Le Celle and complained bitterly about her husband; through Francis' prayers a stream of grace dogged the man down until he was converted (II Cel. 88, 38). In 1226 Francis lay at Le Celle sick unto death until Brother Elias of Cortona allowed him to be carried back to Assisi (I Cel. 105). ●

This series was written for the National Third Order Youth Convention held at St. Bonaventure in 1955. It is the work of Barbara Van de Putte (Now Mrs. J. Valentine), Caroljean Cambora and Mary Pasqual (Now Sister Peter Nolasco O.S.F.)

# *St. Francis- A Contemporary View*

A SMALL HALO OF PINK WAS just beginning to outline the Umbrian hills. People inside the houses of Assisi were already stirring. Soon the main road would be a crowded nucleus around which revolved the business of the city. But the road was deserted now, except for a lone figure. A ragged fellow—this dirty, unshaven, clothed only in a single unkept garment tied around the waist with a rope. Nothing worth looking at, yet somehow the kind of person you can't take your eyes off. Now, holding both hands toward the sky as if he were trying to grab a chunk of the very dawn itself, he cries out in a voice, clear and vibrant, "Good morning, good people." There is love in that voice and joy, joy in the beauty of the earth and the God Who made it beautiful. There is intense appreciation in the eyes that feast on the glory of a mountain sunrise, in the ears that are carefully attuned to the faintest warble of a bird, in the hands that tenderly caress a wild

flower, in the tongue that shouts a man is obviously either a great saint or a great fool. For the most part the closed doors and shutters indicate that their owners consider him a fool. Peter Bernadone angrily slams his window, muttering something about the young fool being at it again. The world has turned up its nose, as it usually does, to all its great men.

A fool? Perhaps, but not the usual kind of fool; simple, but not stupid. Trusting, but not lazy or impatient; not handsome, but beautiful; peace-loving, but not weak or cowardly; a thoughtful, sacrificing, joyful man who loved God and everything pertaining to Him with his whole heart and soul. A poet, yes, but not the kind that sits loftily on a mountain pinnacle mourning about the wickedness of humanity without doing anything about it other than immortalizing his mournings in verse for posterity to weep over. Neither was he one of those sickening sentimental fellows who wanders along the banks of forest streams with his nose buried



in a wild rose, founding bird sanctuaries; nor one of those disillusioned souls who spends half his time worshipping anthills, until he finally realizes that there is something more in the world besides anthills and vainly uses the rest of his life trying to find out what it is.

But if it is foolish to see the smile of God in a sunbeam, His resurrection in the new life of spring, and His Face in the heart and sufferings of a man, then Francis was a fool. Would there were more such fools!

I have heard Francis called, "*THE SAINT OF THE SMILE*." When people saw him smile they couldn't help noticing something different about it. It wasn't like a spark touched off by something other than itself, but rather the soft glow of a burning coal bursting into flame. It was a tangible expression of the joy inside him. He liked smiles. He almost always wore one himself. But if there was one thing he didn't like, it was a "Gloomy Gus." Everyone had sins, and they had to be atoned for. But when he caught one of his brothers walking around with a long face, he rebuked him, saying, "Even though you're sorry for your sins, brother, why must you make an outward show of it. Keep this sorrow between yourself and God, and pray Him to forgive you in His great mercy and restore to your soul the joy it has been deprived of by sinning. But before me and the others make yourself joyful because it isn't right for a servant of God to show sadness outwardly or go around with a clouded face."

A joyful nature like his could always take pleasure in a good joke or a witty remark. For instance, in the beginning of his life of poverty, when his followers were very few and they had to sleep in a cramped hut, a

new brother asked to join them. Of course Francis embraced him in much the same way we would pound someone on the back. But one brother complained that there wasn't enough sleeping room now. Why a new brother? Francis looked at him with a solemn face and brown eyes lit with laughter;—"Then you can sit on my lap, Brother. Will that be all right?"

Another time when he returned to the brothers, after praying by himself for awhile, three men ran forward and earnestly begged to join the order. The rest stood by silently, no doubt expecting a few prudent words of admonition from their leader. I imagine there must have been several dropping and quite a few eyes popping out when he smiled warmly and exclaimed, "Good! Three more flies with one swat."

I don't think there's anyone who doesn't know the story of how Francis built his first Christmas Crib. In his wisdom he didn't make it amid the hub and bustle of an Assisian Christmas morning. He did it just as he did everything else, according to the spirit of the Gospel. At midnight on Christmas eve in a cave in the woods, the priest would celebrate Mass, near a stable like the one in Bethlehem. That was all. He expected the people to come even though they had never heard of such a thing. And they came. In the simplicity of his heart, he knew that the Christ Child would be there too. And He was—smiling and embracing Francis as he held him.

On another occasion one of the Church dignitaries gave a big feast in Francis' honor. As the time dragged on and he didn't appear, they started without him. However he soon arrived disheveled as ever with an old sack over his shoulder. Without a word,

he dumped its contents on a china plate (right next to an exquisite crystal glass) and started distributing the bits of bread he had begged. Some of them ate it out of respect. Others eyed both it and their host with cold disdain. After everyone had gone, the man said to Francis, "You have humiliated me." "No," replied Francis, "I have honored you. Is not bread begged in holy poverty the very bread of the angels? Then tonight you have eaten the bread of the angels." The man could not reply to such wisdom.

A man whom Francis had converted from a life of thievery and who had enough strength in his hands to knock out seven men at once, was named by him "Brother Lamb." In describing perfect joy, contrary to popular opinion, Francis attributes it not to worldly wisdom, happiness, comfort, and affections, but to suffering willingly for Christ. Here is holy simplicity in union—with certainly not stupidity—but wisdom.

Francis trusted the Lord implicitly, as a baby trusts his mother. When he was tortured by doubt, he prayed day and night that God might disclose his will. When he finally received the answer, he set to work immediately trustingly, obediently. The Voice had bid him a simply, "Francis, rebuild My Church. It is falling down." An odd command, but Francis didn't take time to wonder at it. He was too busy carrying stones on his back and begging cement.

One day he was out journeying with Brother Masseo, and they came to a crossroads. "Which way?" "Why, the way the Lord has chosen for us," replied Francis. "But how are we to know that?" Francis calmly tied a blindfold around Masseo's eyes and started him spinning round and round like a child. Then he turned

his back, the passersby snickered, and Masseo kept whirling like a lunatic, first on one foot and then on the other, 'til Francis finally shouted, "stop!" Which direction are you facing?" Masseo opened his eyes, blinked. "Toward Siena." "Toward Siena, then."

We have all heard of how the Lord once fed the multitude. But do we remember the second time it happened? The circumstances were a bit different, and the method a little less spectacular, but the results were the same. When Francis held a Chapter at which 5,000 Friars were present, he preached, "under the holy obedience I command you not to think of how you shall get food or what provision shall be made, but only to pray and meditate." Some of the brothers, simple soul that they were, took him at his word. But others, the more practical were very much aroused, maybe even a bit angry. After all, what right had he to call 5,000 men together without making necessary provision. If it were only a few, they could beg, but imagine an army of 5,000 marching into the nearby cities, each Friar with a little tin bowl soliciting food. To top it all, Francis was so unconcerned about the whole matter. As the hours passed, and cords were pulled tighter and tighter, there were quite a few minds with their attention focused, not on the celestial wonder of a heavenly reward, but on the down to earth problem of a complaining stomach. Then it started: some came in carts, some wagons, and others on foot. But they all had one thing in common—food! Plain and substantial food for the poor, and rich dainties savory enough to tempt a king. From Perugia, and Spoleto, they came, and from Foligno, and Assisi. Beggars and merchants and Barons with one purpose:



to feed the Friars of St. Francis. The Brothers feasted as most of them hadn't feasted since they had joined the order. Francis trust in providence was richly rewarded.

Even though the motto of the Franciscans is Pax et Bonum, and Francis was such a peaceloving person himself, we mustn't imagine that peace came to him whenever he snapped his fingers. It never does. It seems strange to say this, but he had to fight for his peace. Devils took special delight in tormenting him. For instance one night while he was praying there must have been an entire host of them dancing around and plaguing his mind with hideous thoughts. As usual he grabbed a much used rope and began flogging himself until his body was covered with smarting welts. He continued to beat himself, pounding blow after blow until his arms were too tired to strike again. The rope sank limply to the ground, and so did he, wrenching his body with monstrous sobs, and weeping the tears that are supposed to clean the soul. Only this time it didn't work. A few snowflakes blew in from the drifts outside and melted on his flushed face. Snow! That was it. Like a mad man he ran out scooping great piles together until he stood panting with exhaustion and numb with cold. There they were, bathed in the silence of the moonlight, seven snow figures. He pointed his finger at them. "The big one is my wife. And the others are my children with a few servants. And I've got to feed and clothe them because they are cold and hungry." He looked at his empty hut (if it could be dignified by the name hut), and his bare feet turning purple in the snow. "But I haven't enough to feed and clothe myself. And if that is so I should be grateful that there is only my-

self. The demons crept away defeated and Francis went back to his hut and his face relaxed in peace as he slept.

Even though he mortified himself without mercy, there were times when he would suspend mortification. These were the times he found Christian Charity more important. He himself fasted rigorously. But when one of his brothers awoke in the middle of the night crying out that he was dying of hunger, Francis rose at once and brought food. Then so that the brother might not be ashamed, he ate also. After that, he called the brothers together and warned them that they must not deprive brother body of his due and said that he had acted as he did in charity and for their example. But he added, "Take example from the charity and not the food, for the food ministers to gluttony but charity to the spirit." So thoughtful about the little things that endeared him to everyone.

There was the time when one of the brothers was sick. He didn't take any medicine because he wished to mortify himself. But Francis decided that if the brother were to eat some grapes very early in the morning it would do him some good. I don't know why he thought they would help, and I believe the brother must have thought he was crazy, but there he was early the next morning with his finger on his lips, beckoning him to follow. As soon as they arrived at a nearby vineyard, Francis chose a ripe juicy bunch, and slipped a grape into his mouth. Then he offered some to his companion. Even though his mouth watered the brother wouldn't have dreamed of wetting his tongue unless Father Francis did too. So he ate unashamedly and was miraculously cured. They returned singing the praises of the Lord.

*(To be continued)*

# Gratitude for the Grace of Working

by Gera!dine Liss, Tertiary

**T**HE REASON WHY I MUST tell you about it is because the whole thing was so strange. I suppose things like it happen to others every day. But still, it makes me wonder.

It was a lovely day, so I went up to the hospital right after work. I knew the doctor wouldn't be there for at least another hour. There wasn't any point in going in until he came, so I sat on the only bench on the lawn and read. Or rather, I tried to read. I was distracted by the beauty of the late afternoon sun, and I concentrated on it instead.

People living across from the hospital were coming home from work. As they walked down the block soft breezes would intermittently kiss perspiring foreheads. A couple of them glanced my way disinterestedly, as if I were a welcome break in the scenery.

A black car pulled slowly up the

street near the gate. The two men in it looked at me, then pulled ahead, then looked back, then backed up and stopped at the gate. The man next to the driver got out. "G'night. And thanks, pal. Don't worry 'bout me. I'll get home all right."

The car rolled slowly away as if it didn't want to go. The man stood outside the gate a minute, reading the signs. He was tall and lean. The kind of fellow you see in cowboy Movies. He was wearing levis and a red t-shirt. His hair was light and wavy, face tanned. He was muscular, sinewy, as if he lived on steak and lettuce and worked out on a football field or race track all day.

I suppose any girl would have termed this man a dream. He stepped in and surveyed the situation. He walked up the sidewalk, and over to me. "Say, ma'am, can you tell me if this whole place is closed till six, or if you can get in now?"

The drawl told me he lived at least a thousand miles west, and many north. "That's right. It's all closed until the doctor gets here."

"Well, if that's the case, I may as well get comfortable."

He took out a cigarette and lay down on the lawn a little beyond my bench. "You know, that's the way things are. I got up at five this morn so as I could get down here early without taking any time off at work, and now they ain't here, and I'm not supposed to be out and running around after six."

I looked at him, I suppose a little strangely. He went on, "My insurance is no good. I can't be out after dark." He was smiling now, and I was beginning to wonder about this man. "You know, I could stay home. The government has to take care o' me anyway. But I couldn't just sit. I'm too young."



A man was teaching his wife how to back up in the street. Windows were slamming on the second floor of the hospital behind us. A very dark Negro turned in the gate and walked past us to the stairs and inside.

My acquaintance continued, "You know, I kinda like this town. I'm lonesome for the spaces though. I come from Wyoming. Nobody in my town would even hire me. I wish I was back in service. Service was fun. But I'm no good now. Why I could black out when I'm doing something important. And then where would everybody be?"

"That's the way I do, you know. Just black out. Walk around unconscious. Never fall down. Just wake up and I don't even know where I am. That's why I shouldn't be around after dark. Could walk right into a car and never even know it."

The Negro had come out of the hospital when he found the doctor wasn't there. He was standing near us now, lighting a cigarette.

"H'llo. The doctor don't get here till six, I guess."

"You're right. He doesn't. And it's too nice out to sit indoors and wait." I looked at him when I replied. He slowly came toward the bench. There was room for two more on it. But he looked like he was afraid to sit down. Finally, he sat on the very edge, watching me all the time. Then he gradually moved into a comfortable position. He took a deep breath and stared straight at me.

"Yep. I sure like this town. The people here are so friendly. Not at all like other places I've been. Guess I might even stay here. I like it a lot."

"Y'know. That's exactly the way I feel. I was just telling the girl here about it. It's so good to work again.

Why, I came down here to see my doctor. And I wasn't here three days when the agency for the handicapped called me up and asked if I didn't want a job. And gosh darn, it's great."

His face became alive when he talked about working. The Negro eyed him. "Hy, you don't look handicapped to me."

The tall figure moved and leaned on his elbows, telling the Negro what he had told me. "So you see, I could sit home and live on the fat of the land. But not me, boy. Drives a man crazy to sit with nothing to do. Especially a young man like me."

Three nurses came up the walk and I knew the doctor was coming in the back door. I picked up my book, stuck my folded lunch bag in it. For once I didn't have to bend down to tie my saddle shoes. As I stood, both of them looked at me from head to foot. I must have puzzled them. "Say girl, what do you do for a living?"

"Oh, not much. I teach during the year. Work in an office now, during the summer."

"Teach, why you aren't old enough to teach. And you don't look like a teacher. Where d'you teach?"

"At the university. I teach math."

"Well, I don't think you look like a teacher either. You're so young."

I moved toward the hospital, my friends a little behind me. We sat down inside and waited, the silence so loud it was deafening. I went in to see the doctor and all the others. Finally I finished; I picked up my book and walked down the long corridor. My Wyoming friend was coming out of a side room. He waited.

"Well, sir, it's after six. How are you going to get home?"

"I'm gonna step on that 27th street bus!"

*(See page 359)*

## Something Old, Something New

**S**T. FRANCIS IS KNOWN as an innovator. He found new answers for new problems. Yet he is really a traditionalist. He respected everything that was valid in the past. This is a virtue. We might call it perseverance, or maybe the virtue of "continuity."

Some people have the ability to recognize truly valuable things. They can listen to a beautiful piece of music and be inspired to be more attentive to the beauty about them in life, to be more compassionate toward the inner sufferings of others or to go forward in their enterprises more resolutely. They can listen to the words of the truly wise and gain insight into what is truly worthwhile among the varied activities of life and make decisions as to how they will direct the burden of their energies. They read books and a new "world-view" opens up to them. They spend hours in thought and prayer and determine to reorder their lives. They are capable of entering into deep and fruitful friendship. In short, they have some depth. They are not living on the surface of things. They are sensitive to the deeper meaning of life and its experiences. Yet often they lack perseverance, continuity.

By a lack of continuity I mean the inclination to forget, for all practical purposes, strong, real impressions and experiences of the past in the presence of current, intense ones. It means to be dominated always by the dynamism of the present. To be so absorbed by what is currently stimulating as to be unable to bring to bear more profound and perhaps more meaningful experiences of the past. It means not fitting these new experiences into a structure formed through the years, of not evaluating them in the light of the old. It means practically rejecting all that has gone before just



to indulge the stimulation of the moment. It means failing to make this new appreciation an organic development of the old. It means a break in tradition. No perseverance. No preserving of what is still valuable in the old and enriching it with the new.

Such people are familiar. In their school days they were the most vocal in their dismay over social injustices. Today their one passion is to acquire sufficient security for themselves and their families. In their enthusiastic youth they were the champions of every new apostolic approach that appeared on the scene. Today they reject this period of their lives as having been totally immature and dedicate the rest of their lives to a personal attempt to keep the ten commandments reasonably well. They reject the earlier ideals with an indulgent smile. Life has made new demands on them.

They are the warm friends of yesterday who hardly know us today. When we were with them we shared views in confidences. It was a mutually sustaining relationship. Somehow there was the understanding that we were facing the perplexities of life together. The separations and demands of the future would not weaken our friendship. But now they are accustomed to new faces and they think very little of our past closeness. Past confidences are treated with disinterest or even indiscretion. New friendships have not been added to but have displaced the old. And the

current ones will also soon be replaced. They lack faithfulness, fidelity.

They are the ones who spoke so much about methods in the spiritual life. Each week they had a new one and now they have none. They have come finally to reject any systematic approach to perfection.

This tendency to be gobbled up by each new interest or understanding is unfortunate. In the end much potentiality never sees its fulfilment. Such people have not calmly carried over what is valid in the old to join it and to modify it by the new. There has not been continuous growth.

At times it appears to be "mature" to chuckle over the enthusiasms of our youth. If those enthusiasms were shallow, then it is mature. But if those enthusiasms were honest attempts to tussle with the serious purposes of life, then it is not a mature thing to reject them entirely because experience has taught us that the job is far more difficult than expected. This newly perceived truth does not empty the earlier generosity of meaning. Adaptation is required not rejection.

Francis went through life this way. He ever saw things anew. He continuously recognized the naivete in his past. But he carried the valuable kernel of the past into the enlightened present. He matured without being ashamed of the past. He persevered in the ideals of his youth. He helped the past grow into the present.

**by Xavier Carroll O.F.M.**

# BOOKS

**Our Lady in Catholic Life**, Lawrence Lovasik S.V.D., Macmillan, \$5.95

Another volume on the Blessed Virgin. This one in an entirely different vein. It is a meditation book for everybody. The first part explains the feast days of Our Lady with a meditation on each feast day. There are forty one such meditations. The second part centers around the titles of the Blessed Mother as found in the litany of Loretto. There are forty-nine titles treated. These meditations differ from so many others in this respect: the entire meditation is in the form of a prayer so that during the whole time of meditation one is addressing the Blessed Mother directly. In each prayer, however, is packed a wealth of information that deeply impresses and inspires one. This book presents a welcome change from some of the stereotyped meditation books.

**Mercy is Forever**, Theodore Zaremba O.F.M., Franciscan Printery, \$2.00

Sister Mary Faustina was a member of the Congregation of the Sisters of Our Lady of Mercy. Between 1930 and 1938, according to the report, she was privileged with numerous visions, including apparitions of the Merciful Christ commissioning her to spread devotion to the Mercy of God. This devotion consists in venerating a picture of the Merciful Christ, praying the Chaplet of Mercy, making a novena to the Mercy of God and promoting a feastday in honor of the Mercy of God. Despite many obstacles she had to overcome, Sister Faustina succeeded remarkably well. There is hardly a country in which some local Ordinary has not granted the imprimatur to the Mercy message. The Vatican Radio honored the cult when it broadcast a special program entitled "Sister Faustina, the Apostle of the Mercy of God." The chief source of information about the cult is the diary of Sister Faustina, who wrote the diary only because her confessor commanded her to do so. The first entry in her notebook is

dated July 28, 1934 and the final entry in the sixth notebook was made June 1938. The six notebooks contain enough material to fill an ordinary volume of 500 pages. Father Theodore makes excellent use of this material and gives us a comprehensive account of this devotion. After giving us a brief biography of the apostle chosen by divine providence, he traces the history, the basis, the doctrine, the need and the difficulty of devotion to the Mercy of God. The book concludes with a suggested novena for private devotion.

**Modern Miraculous Cures**, Drs. Francois Leuret and Henri Bon. Farrar, Straus & Cudahy, \$3.50

A recent newspaper article impugned the integrity of the medical examining board at Lourdes. This may happen because of ignorance of the facts. *Modern Miraculous Cures* will help to dispell some of this ignorance. The chapter on the Lourdes Medical Bureau reveals that the doctors do not work behind closed doors and any doctor is free to examine any and every medical record. The bureau is first and foremost a scientific body, employing strict scientific methods in appraising the cases that come to its attention. If nothing else one learns from the book that the Church is not a gullible doting mother willing to believe every rumored cure. Rather she is a meticulous probing scientist interested only in objective truth. The authors also help clarify the confusion about miracles. Just what is a miracle? What are the various kinds of miracles? These questions are answered adequately. Numerous case histories are presented as they would occur in a medical journal. Even examples of false cures are cited. This book will shed a great deal of light on the highly controversial subject of miraculous cures and medicine.

**The Life and Teaching of Jesus Christ**, Jules Lebreton S.J., Macmillan, \$7.00

This book is not a mere commentary on the Gospels nor is it an effort to solve exegetical problems that arise from a study



of the text. It is an attempt to put into clearer light the historical facts that the text enshrines. There is special concentration on the Person of Christ. Since this volume comprises a series of lectures given to believing Christians, there was no need to use the apologetic approach. What his audience wanted was a closer knowledge of the Master as revealed in his life and teaching, in the training of the Apostles and the foundation of his church. The presentation is clear and complete. Christ becomes a contemporary in these pages instead of a figure from the past. The accounts given in scripture take on new meaning as the author skillfully unfolds them for our instruction and inspiration. Intended primarily for students, this book nevertheless is easy to understand and should have a popular appeal. ●

**Mariology**, Vol. 2 Juniper Carol O.F.M., editor, Bruce \$9.50.

This is volume two of an ambitious trilogy on Mary. It is a compendium of articles by twelve Marian authorities and covers the area of Marian theology. As the editor tells us in the introduction: "Mariology being an integral part of the sacred science of theology, it must of necessity embody the classical pattern of the theological procedure. It must, in other words, gather the manifold phases of Christian teaching relative to Our Lady's sublime mission and unique prerogatives, establish their theological justification, explore their reciprocal relationships, draw further conclusions from already acquired truths, and arrange all into a systematic and organic whole. This is precisely what the authors of the present symposium have endeavored to produce, in line with the methodology proper to the sacred discipline."

Some of the authors and topics are: Cyril Vollert, S.J., The Scientific Structure of Mariology, The Fundamental Principle of Mariology, Mary and the Church; John F. Bonnefoy O.F.M., The Predestination of Our Lady; Frank Calkins O.S.M., Mary's Fullness of Grace; Very Rev. Francis Connell C.S.S.R., Our Lady's Knowledge; Firmin Schmidt O.F.M. Cap., The Universal Queenship of Mary. It is difficult to select any single topic for special consideration because each one is necessary to fill in the picture of the role Mary has to play in the economy of salvation. We would not say this book is for the tyro because at times the lan-

guage is necessarily technical and the reasoning tight and exacting. Every student of Marian theology, however, will find this compendium a storehouse of precise and profound knowledge. ●

**Religious Buildings for Today**, edited by John Knox Shear, Dodge Corporation. \$7.50 ●

What will the buildings used for religious purposes be like in the near future? In 183 pages and with 302 illustrations this book tells us. The indication is a definite trend away from the traditional type of architecture. There are some startling designs indicated. The theme of the book is this: a church building not only houses the public worship and related life of a religious community; it becomes a symbol to the secular community of what the Church is and what it believes. If it keeps in touch with the community it serves, this contact will show in its structure. As Otto Spaeh, one of the twelve contributors writes: "It seems to me that the first requirement of a church or temple today is that it be of today, contemporary, a structure embracing the total life of the parishioner." Every pastor contemplating a new building will do well to study this survey. ●

The Franciscan Printery of Pulaski has published several timely pamphlets.

**My Brother, Benedict**, Florence Wedge, 20 cents, gives an account of the life of St. Benedict the Moor a Franciscan lay brother who attained a high degree of sanctity by fidelity to the lowly offices of his vocation.

**Letters to Lynn: from Parents of Teens**, Lynn Alexander, 20 cents, answers the many problems confronting parents of today's teenagers. The author's approach is always practical and informative. ●

**Does Your Wife Like You**, Katherine Haffner, 20 cents, gives a pertinent examination of conscience for husbands and subtly inculcates some lessons that modern husbands are not too anxious to learn. ●

**Does Your Husband Like You**, Katherine Haffner, 20 cents, lets the fair sex know that a new look at her marital status may pay greater dividends in happiness if a few simple rules are observed. ●

**Poland's Beloved Martyr**, B. J. Kaminski, 20 cents, tells of the life and martyrdom of St. Stanislaus (1030?-1079) who was put to death by Boleslaus the Great. ●

# ITEMS of INTEREST

**Capuchin Century in U. S.** This year marks a century of the establishment of the Capuchin Franciscans in the United States. An observer of the beginnings of the Capuchins in this country a century ago could only conclude that the venture was doomed to failure. Strangely enough, two Swiss secular priests, realizing the need for the Capuchins in the United States, decided to found the order there. They were Fathers Francis Haas and Bonaventure Frey. Despite discouraging remarks of friends and relatives they left their native land in faith and poverty and came to Milwaukee in September, 1856, with the firm purpose of establishing a Capuchin province.

Bishop Henni of Milwaukee welcomed the young priests, but he had his doubts about their project. Finally he offered them Mt. Calvary, Wisconsin as a site for a friary. Trips to Europe were necessary to gain the needed funds. Besides they needed the support of the Capuchin order so that they could be duly invested and make their canonical novitiate. Finally on December 2, 1857, the two men were invested with Capuchin habit. By 1860 the beginnings of St. Lawrence College were laid and in 1864 the small beginning was constituted a commissariat with Fr. Francis Haas as the first commissary general. The full story of this almost unbelievable venture is wonderfully told in Fr. Celestin Bittle's *The Romance of Lady Poverty* (Bruce Milwaukee, 1933). See also Fr. Guthbert Gumbinger's "Capuchin Founder and Apostle" (*Franciscan Herald and Forum*, July 1945).

The centenary booklet published by the Capuchin Friars, 1740 Mt. Elliot Ave., Detroit 7, Michigan, is a beautiful souvenir brochure which adequately relates the history of the Province and its division in January, 1952 into the Calvary (mid-

western) Province of St. Joseph and the New York (Eastern) Province of the Immaculate Heart of Mary.

► Singled out for special mention in the centenary booklet is Fr. Stephen Eckert O.F.M.Cap. whose cause for beatification has been officially opened (See sketch of his life in *Forum* December 1947 entitled "Mission in Milwaukee" by Fr. Mark Hegener). He was one of the first champions of the colored race and built the foundation of a real apostolate to the colored in St. Benedict the Moor Mission in Milwaukee. There are other outstanding men like the late Fr. Kilian Hennrich, known for his apostolate of the youth on every level and his interest in the Third Order youth especially; Fr. Theodosius Foley whose books on Franciscan spirituality have found their way into every Franciscan convent to serve as a sturdy backbone for conferences and days of recollection. And there are many, many others. Your editor will always have a deep sense of gratitude and love for the Capuchin Fathers, having lived with them for a year while going to school. We can, at this time, only continue to wish them continued success in their efforts to bring souls to Christ through the various apostolates they have undertaken, and to pray that the spirit of kindness, simplicity and service, will continue to be the corporate spirit that has accomplished so much during the past century! ●

**Exceptional Children.** The Franciscan Sisters of the Third Order of St. Francis, whose motherhouse is on South Superior Street, Milwaukee, Wisconsin, have been pioneers in the field of caring for exceptional children. St. Coletta's Home in Jefferson, Wisconsin, the Lt. Joseph P. Kennedy Home in Chicago and the St. Colette Home in Boston are monuments of a needed apostolate. The spirit of these homes can be seen from the dedication



written on the wall of the main entrance hall: "We dedicate this home to Christ and his little ones—whose handicap He willed to lead others to Him, to confound the proud, to receive reparation and guileless service. To serve them is to be one of God's Hands, to spare others pain, to live the charity of Christ. In them we see the most probable saints of God who manifest His power and give selfless glory to Him."

The St. Coletta Home of Jefferson, Wisconsin admits boys and girls from six to 15 years old who show possibilities of responding to training. There are 490 residents and 10 day students enrolled now and the Home has a waiting list of about 200. The children come from 32 States, South America and Canada. The other Homes tell the same story. The accomplishments and the methods of training these children show the ingenuity born of a truly dedicated service of love.

**The Guard of Honor of the Immaculate Heart of Mary.** This *Pious Union* was founded by Father Bonaventure Blattman O.F.M. in the Church of St. Anne at Munich, Germany, commonly known as Santa Anna Kloster. On February 7, 1932, it was approved by Pius XI and enriched with many indulgences. On August 12, 1933, the same Pontiff appointed His Eminence Eugene Pacelli as its first Cardinal Protector. Then on December 17, 1951, at the request of Michael Cardinal Faulhaber, Pope Pius XIII raised the Pious Union to the rank of an Archconfraternity with the customary privileges.

Objectives of the Guard of Honor are four: To cultivate and foster an extraordinary devotion to the Blessed Virgin Mary; To make reparation and satisfaction for the insults done to the Blessed Virgin, by sacrifices, self-denials, and by special devotions on her feasts and on Saturdays; To save souls through prayer and work offered to Mary; To set apart one hour each day—*The Guard Hour*—during which, without interrupting their daily occupations, members keep watch with Mary in spirit.

U.S. National Office: 135 West 31st Street, New York 1, N. Y. Its magazine, published twice a year, is the Messenger of the Guard of Honor of the Immaculate Heart of Mary, edited by Fr. Irenaeus

O.F.M. (From "The Age of Mary" Aug-Sept. 1957).

**St. Bonaventure Centennial.** St. Bonaventure University, St. Bonaventure, N. Y. announces its year long centennial celebration beginning on the feast of St. Francis October 4, 1957. In 1854 Bishop Timon of Buffalo and Nicholas Devereux of Utica, New York, petitioned the Holy See for missionaries to minister to the needs of the faithful in southwestern New York state. The idea of a university in that area was but a dream. Pope Pius IX referred the petitioners to Minister General of the Friars Minor in Rome. In 1855 three Franciscan priests and one brother, under the leadership of the first President of St. Bonaventure, Father Pamphilus, landed in New York and settled in Ellicottville, in Cattaraugus County. The planning and erection of a college at Allegany, N.Y. was undertaken at once. Nicholas Devereux donated the property as well as the sum of \$5,000 to the project. The cornerstone of the building was laid on August 20, 1856. Two years later, on the feast of St. Francis of Assisi the college was inaugurated and dedicated to St. Bonaventure. The college went through lean years and two disastrous fires in 1930 and in 1933. But the growth was steady and firm with the Very Rev. Thomas Plassmann O.F.M. as directing hand for many years. By act of the regents of the university of the State of New York, St. Bonaventure College was elevated to the status of a University on July 21, 1950. Thus the tradition of the *sanctitas* of St. Francis of Assisi and the *doctrina* of St. Bonaventure continues and a century of the tradition has been solidly planted in the United States. Congratulations! ■

## History of Third Order

(Continued from page 332)

cember 1, 1224, Bullata Franciscana, vol. I, p. 19, n. 6). There seems to be a stricter dependance of the tertiaries on the episcopacy. The close relationship with the First Order was established, it seems during the generalate of John of Parma (1247-57) and was relaxed again during the generalate of St. Bonaventure.

(See next page)

Around 1247 there was a clear line of demarcation between the tertiaries of Italy as to whom they should be subject: those in central Italy begged Innocent IV to entrust the office of Visitor to the Friars Minor since some of the prelates (supporters of Frederick II) were hostile to some of the new fraternities which were faithful to the Holy See in its struggle with Frederick II; the tertiaries of Lombardy, however, were satisfied with being subject to the episcopate since it openly opposed Frederick II, and besides they wanted to keep their jurisdiction intact. Actually some of the Bishops were members of the First Order, as for instance Fra Leone Perego de'valvassori, Bishop of Milan, consecrated in 1241 and who died in 1257 or 1262.

But with the generalate of St. Bonaventure, the Friars Minor preferred to withdraw more and more from the government of the Third Order just as it withdrew from the Second Order. Regarding the latter, St. Bonaventure declared: "There is no obligation but only good will on the part of the friars which induces them to render voluntary assistance." Actually it came down to the Friars Minor rendering, not material assistance by begging support, but spiritual assistance by rendering counsel, advice and spiritual direction. It was an inheritance left to both Second and Third Orders by St. Francis himself.

In the case of the tertiaries, the gradual withdrawing of the friars from the order's government came more from a fear of being involved in controversies of a political, civil and economic nature: guarantees for the insolvent, excuses from public offices, lifting of the oath of fealty and of the obligation of bearing arms. These last two points were essential

blows to the outworn feudal system; reaction to them can be seen in the various redactions of the rule and in the reports to the bishops and to the Holy See against civil authority which was not respecting the tertiary prerogatives which were officially recognized and safeguarded by the Holy See.

With regard to securities, there was fear that some bad debts might embarrass the fraternity since in the First Rule there was an inflexible condition to the valid reception of the member: he must announce his intention and invite all the creditors to present themselves so that all debts, known and unknown, may be paid off entirely. The friars justly feared that the responsibility for unpaid debts might fall upon the moderator of the fraternity in some way.

We cannot pause here to discuss the exemptions from the oath to civil authority and to bear arms made to tertiaries of the first decades since it is discussed in all the manuals.

Nicholas IV (1288-1292) returned the Third Order to the care of the Friars Minor, saving, of course, the rights of the hierarchy, as it still exists today.

Because of the oscillation between the members of the Third Order being civilians and religious, there was the consequent confusion and oscillation as to whether members of the Third Order were to be brought before a civil or an ecclesiastical magistrate in litigation cases. Legislation going back as far as 1221 provided that it be left to the decision of the local minister with the previous consent of the Bishop.

The next chapter will treat the position of the chief minister in the fraternity, now known to us as the prefect.



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| Pope Pius XII, Pope of Peace .....               | 3054 | 38 |
| Cure of Ars .....                                | 3056 | 36 |
| St. Peter Claver .....                           | 3066 | 33 |
| St. Elizabeth of Hungary .....                   | 3046 | 21 |
| Louis IX—King of France .....                    | 3071 | 28 |
| St. Rose of Viterbo—Girl Leader .....            | 3153 | 35 |

## Grace of Working

"Very good. I'm going that way too."

We started walking toward the bus stop, licking a frozen custard. He talked on about Wyoming, and the wide open spaces.

You know, I sure am lonesome. But I'll get over that. Now that I can work. Why, when this agency called my sister's house and offered me the job I was just like a little kid. I'm doing something again. Course the pay's not much. Only 45 cents an hour now. But I can work myself up to a dollar. I really don't care so long as I can work."

The bus came. We stepped in and sat down. And instantly he stopped talking. We came to the transfer stop where we were both going to get off. I walked to the front, and he darted to the back of the bus. I looked behind me to watch him get out the back door, but he didn't. I waited for the stop light to change, and the bus crawled past me. I looked for him, and he wasn't there. The bus stopped on the next corner, and he didn't get off.

He should have been back at the hospital the following week, but he wasn't. I wonder what happened to him. But mostly, I'm glad I met him.

He has managed to teach me to say each morning. "Thank you, Lord for the chance to go to work!"

## Franciscan Spirituality

*(Continued from page 340)*

periences profound discussions of Franciscan spirituality would have little value. What such a person needs, and he represents most Franciscans is a handy manual; a primer, if you like, in which the principles of the spiritual life are simply stated and their application to specific problems and situations are spelled out.

For such as these there is no better guide, other than the New Testament, and as a companion to the scriptures, I can cordially recommend the *Primer of Perfection*, by the late Fr. James Meyer O.F.M. (Franciscan Herald Press, Pocket Book, 95c). A most saintly Franciscan soul, Fr. James was eminently fitted to spell out in simple language all that the wayfarer on the road to perfection needs to know and what the more professional works on the spiritual life labor to set forth to the utter confusion of the layman. It is a book that can be recommended as a vade mecum, a book that is always at hand like the scriptures, the Imitation of Christ, or your dictionary.



# BOSTON CONVENTION MAP



1. Statler Hotel
2. Holy Cross Cathedral
3. South R.R. Station
4. North R.R. Station
5. State House
6. St. Anthony Shrine



## CALENDAR OF PLENARY INDULGENCES OCTOBER

1. P.I. Guardian Angels
4. I.B.—P.I. St. Francis
5. P.I. St. Mary Frances  
P.I. All Souls of the Order
10. P.I. Sts. Daniel & Comp.
22. St. Seraphin
29. St. Peter Alcantara
26. St. Bonaventure
27. Christ the King
30. P.I. Bl. Angelo of Acri

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## OBITUARY

Sr. M. Martina (Dubuque).

**Detroit:** Margaret Brisbois, Joseph Phillips, Josephine Neu, Mary Stropp.

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